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The PULPIT

A Periodical of Contemporary Preaching

OCTOBER 1947

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Contributed by Readers of *The* PULPIT

World's Best Seller

Voltaire said about 150 years ago: "It took twelve men to establish Christianity. I will show the world that one man can pull it to pieces. In one hundred years the Bible will become an obsolete book, to be relegated to the dusty shelves of the antiquarian."

Well, the time is up, and today the most popular novel that heads the best seller list cannot compare with the Bible in its selling value. It has been estimated that our printing presses turn out an average of: 1 Bible every 6 seconds, day and night, the year through; or, 11 Bibles every minute; 688 copies every hour; 16,377 copies every day in the year. On a single day, a few years ago, there were printed 9 tons of Bibles in 28 different languages.—*M. S. Benjamin, Bethany Presbyterian Church, Milwaukee, Wis.*

The Price of 'One World'

Mrs. Paul Moser of New York made a telling speech before the General Assembly of the Presbyterian Church, U. S. A., as it met at Grand Rapids, Mich., last spring. She reported briefly on a trip she had recently made to the Philippines under the sponsorship of her church. There she found that 80 per cent of the church property had been destroyed. On Leyte she saw the white crosses and stars of David row on row in a cemetery where 12,000 American lads had been buried. While looking for the grave of a friend's son, Mrs. Moser said to the Filipino pastor who accompanied her: "We paid a heavy price, didn't we?" Instead of replying, he bared his head and raised his voice in a simple prayer of thanksgiving to God that the American boys had come again and of petition that the Filipino church might be worthy of their sacrifice. She joined him in prayer.

Said she: "I prayed that the American churches would make themselves as expendable as our boys made themselves." And to that gathering of messengers of her great church, she added: "I come here to ask you to do just that. We can have one world if we care enough. We will never get it by sending our sons out with guns or our diplomats with ultimatums. We can have it only if we are ready to expend ourselves utterly in sending out men of good will to preach the gospel. If we fail, if we do not build one world, it will be because the church in America is too complacent to be able to see the opportunity God is putting into our hands today."—*Mack M. Goss, First Baptist Church, Hartsville, S. C.*

Our 'Lost Generation'

The spirit of the generation, lost and confused, to which the church is called to minister today is well expressed by Theodore Dreiser:

"I can make no comment on my work or my life that holds either interest or importance for me. Nor can I imagine any explanation of any life, my own included, that would be either true, or important, if true. Life is to me too much a welter and play on inscrutable forces to permit, in my case, at least, any significant comment. I catch no meaning from all I have seen, and I pass quite as I came, confused and dismayed."

Here is the spirit of these postwar days, and the church must face it. Think of living—or rather existing—with no purpose or hope. But that is our world. Will we face its challenge?—*Mack M. Goss, First Baptist Church, Hartsville, S. C.*

The Saving Voice

Leo Tolstoy, at one point in his novel, *War and Peace,* described the mental attitude and the response of the people of Moscow to the ever growing danger that confronted them in the year 1812 as the avalanche of Napoleon's army rolled nearer and nearer to their homes and city. He wrote: "At the approach of danger there are always two voices that speak with equal power in the human soul: one very reasonably tells a man to consider the nature of the danger and the means of escaping it; the other, still more reasonably, says that it is too depressing and painful to think of the danger, since it is not in man's power to foresee everything and avert the general course of events, and it is better to disregard what is painful till it comes, and to think about what is pleasant. In solitude a man generally listens to the first voice, but in society to the second. So it was now with the people of Moscow. It was long since the people had been as gay in Moscow as that year."

Is not that also a description of us who live in this exceedingly dangerous time? Are there only two voices heard in our human souls today? Or is there also another Voice, an ancient, true and saving Voice, saying: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon"? Those who hear that Voice "bring forth fruits meet for repentance."—*Paul T. Martin, Congregational Church, Exeter, N. H.*

The Secret of Jane Addams

Daniel Poling told of his experience when he visited Jane Addams about two months before her passing. He remembered that she had received the Nobel prize for peace, had greatly reduced juvenile delinquency in Chicago and had opened up at Hull House Settlement new life and opportunity for underprivileged boys and girls. "Miss Addams," Dr. Poling said, "may I ask what is the secret of your life?" She answered: "I looked up into the face of Christ and then I looked into the faces of those needy boys and girls and I tried to bring them together."—*Eugene L. Smith, Emory Methodist Church, Jersey City, N. J.*

Some Things Can't Be Hurried

Dr. Arnold Gesell of Yale's Child Development Clinic has taken 300,000 feet of film recording the slow, orderly development of a child from infancy to maturity. If this gradual growth is true in the case of the human body, how much more valid it is in all the other fine things of life! The skilled musician like Kreisler takes time to develop. An artist like Rembrandt cannot be hurried. A thinker like Kierkegaard demands a long life of experience and reflection which cannot be achieved overnight. Whether it be the thirty years of silence of Jesus in Galilee, or the twenty years of slow toil of a Darwin, or the countless hours of a loving mother over her babe, some things can't be hurried.—*Paul P. Walenta, Union Church of Bay Ridge, Brooklyn, N. Y.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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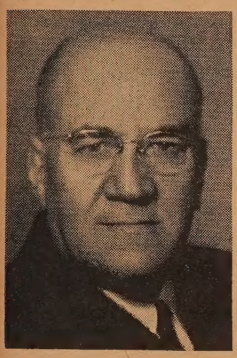
The Uplifting Christ

By C. OSCAR JOHNSON

I will draw all men to myself. John 12:32.

THE PASSAGE from which the brief text I am using is taken follows immediately after a most interesting experience which two of the disciples had when a request came from some foreigners who wished to see the Master. The problem was new—they had not faced it before. In conference they finally decided, "Let us report it to him and ask his solution." This they did. Seeming to turn away from the direct question which they asked, he began to talk about something which was to take place soon, closing the statement with, "And I, if I be lifted up from the ground, will draw all men unto myself." The writer of the Gospel later comments that he said this signifying what death he should die. It is then a statement which we can make and pass on for the present that he has been lifted up.



No fact in all our Christian doctrine is better established than the fact of the crucifixion of Jesus our Lord. Again and again from this platform reference has been made to the cross and its centrality. Jesus has been lifted up. The interpretation so often used by ministers of the gospel, using this text as a basis, that they would lift up Christ again seems to me to be out of place. He has been lifted up once for all. Surely no pulpit of the world wants again to lift him up to crucifixion. The one thing that makes him powerful in drawing men has been done. He has been lifted up. He has been placed upon the cross for the sins of the world. It is the mystical understanding that in that act of his crucifixion the distinguishing characteristics of Christianity appeared.

GOD SEARCHING FOR MEN

Other religions, if I may say other religions, have through the centuries been seeking to climb up from their physical and spiritual depravity, until they could find God. Christianity is not in that sense a religion. Christianity is a revelation. A revelation that God has come down to man searching for him. What a difference that makes! In Jesus Christ, God made definite contact with the human race that he might lift mankind up, that he might be a power greater than man himself, lifting him to the heights for which his soul aspires. Therefore, it is with that thought in mind that I wish to speak to you tonight of "The Uplifting Christ."

Who has not thrilled at the singing, the uplifting singing, of the old hymns which glorify our Christ and his sacrifice for us and the world! I would call the attention of the listening world to the fact that our uplift centers in a Person who gathers together in himself all authority on earth and in heaven. The uplifting Christ is available for us, regardless of our geographical location, our language or the color of our skin. He is the uplifting Person who said, "I will draw all men unto myself." We go away from this place this evening upon the assurance that we may feel his uplift wherever we may go, abiding with us to the end of our days.

Let me call to your attention some of the things by which he uplifts men. He uplifts men by his love. Love always uplifts. Hate drags down and destroys. Love brings life to light and to happiness. Christ lifts by his love. Love was the unbending of the stern demands of a ceremonial and legalistic law that required the sacrifices to atone for the sins of people. Love bends down until it takes the place of the offering itself and becomes the propitiation for the sins of the whole world. Well did the poet write in that recent song:

I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more.
But the master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.
Love lifted me.

The world staggers beneath its weary load of sin. It goes trudging along the highways, more often in the mire and in the valley than on the hillside or the mountains. But Love comes along the dusty road, and finding the burdened lives of despairing men and women, bends down and lifts both burden and burden bearer.

I remember years ago when, as a boy in the hills of east Tennessee, it was my job to keep the wood box well filled. Oftentimes, when the night had come, the box was still empty. Well do I remember one Saturday night when the Sunday's wood had not been prepared; it was necessary to fill the box before we could have supper. Father cut the sticks in the right length and I was carrying them in. I tried to carry in too much on the last load so as not to have to make another trip. You remember how we did that—all we could carry and then some. The last stick was placed under my chin with great difficulty and I had risen and was walking toward the house, groaning and grunting with each step, wondering if I could make it. Father, having finished his job, came along behind me; he reached down, picked me up with my load and carried me—and my

load too—until I came to the box where he said, "Drop it in there." That is the experience which the lifting power of God's love brings to every burdened life. He comes not only to pick up our burden and take it away from us—he comes to lift us as well. Love is one evidence of his uplifting power.

Jesus also lifts by his matchless life. There is something about greatness and goodness that draws men upward. As we read the account of great and noble deeds there is within us an exhilarating feeling that somehow we'd like to be more like that. The matchless life of our marvelous Christ has been a great uplift to all parts of the world. The story of his life of love and sacrifice, his life of service, his going about doing good, his care for children, his concern about the hungry, his concern to care for the diseased and the sick has always been an uplifting influence. He lifts by his marvelous life.

BY HIS LIFE, AND HIS DEATH

Christ lifts by his death. Strange, indeed, is the alchemy of the cross. He has lifted men by dying for them. There is in that act something that the world will never understand, but we know that in it God through Christ made possible our being lifted up through the mysterious and agonizing death on the cross of his only begotten Son. He uplifts by his death, having died for us. Everywhere the story is told men and women feel an uplift in their own hearts and a desire to follow him.

Some years ago it was my privilege to be shown through one of the great shipyards of our country. It was just after the terrible war of 1918. I was interested, of course, in seeing the great machinery and the plans by which these monsters of the sea were built to belch death upon a supposed enemy. But I was more interested in some of the simple things. We passed by a flat-car loaded with scrap iron, twisted, torn, bent and broken—all sorts and shapes and sizes. I saw coming toward this car of scrap iron another car with a great crane on it. Upon the end of this crane there was a little instrument not so large, attached to it by cables. It was lowered by means of the windlass back in the little house on the other car. It came down until it touched the rusty, broken, burnt scrap iron. Then the power was turned on, and a miracle took place. What was lifeless steel and useless scrap iron took life and rattled and clashed, catching hold of this strange little box. When it was lifted from the car, it carried with it a third of a load of this scrap iron. Three trips and the scrap iron was unloaded.

I turned to my friend and said: "That's a miracle, a parable." It explained itself thus—that car in front loaded with scrap iron is the world of humanity, broken, burnt, twisted, bruised, scarred and worthless. This great crane reaching out over it is a cross and that instrument let down to touch it is the One who died there. In that same mysterious way, power was turned on until what was worthless and lifeless and hopeless before quivered and trembled in this source of new power and literally clung to a cross and was lifted out of its present despondent state into a place of usefulness and worthwhileness.

That is the miracle of the uplifting Christ. Christ in whom God, with all his power, came in direct, personal contact with the broken hearts and lives of human beings around the world and literally lifted them toward God. That is the uplifting Power of the Cross.

POWER OF THE RESURRECTION

Further, may I say that he lifts by his resurrection. Here is a distinguishing fact and doctrine of Christianity. We have no tomb or sacred shrine to which the people of the world go and bow down to honor the Founder of our faith. We do have an empty tomb. We rejoice to tell the world that Christ lives. He has been raised up—it was the lifting power of God that lifted him out of the tomb that he might live evermore. That lifting power is the one great and glorious doctrine which Paul loved to preach—the doctrine of the resurrection. It is the lifting message, not only once a year at Easter time, but every Lord's day morning. Christ lifts our bodies claimed by death into a larger and fuller life.

Then may I say that he lifts through the power of his Holy Spirit. We speak too little of the marvelous power and presence of the Holy Spirit. Some fanatical interpretations have led us to neglect too long the lifting power of the Holy Spirit who is just as vitally in the world today as was Jesus when he lived in the flesh. We have felt his power, we have seen the movings of that spirit, we have seen him moving among the hearts of people until, guided and lighted by the Holy Spirit, people which sat in darkness have risen up because of a new light which they have seen. He will lift, and does lift, by the aid of the Holy Spirit in the hearts of men.

GIVING MAN THE 'RIGHT PITCH'

One of our national broadcasters made a statement at a meeting a few weeks ago which I had the pleasure to attend. He told the story of a letter which came to the National Broadcasting Company, written by an old sheep herder up in the hills of Idaho. The letter went something like this: "I enjoy your program every week and I want to know if I could ask a favor of you. It's rather lonely up here and I haven't much to amuse me aside from the radio. No other human beings are near. I have an old violin which I used to play. Unfortunately, it has gotten badly out of key. I wonder if you would be kind enough on your program next week to stop long enough to strike 'A' so that I may tune my violin again and enjoy its music?" When this letter was received at the headquarters it was cast aside. A crazy suggestion, but after all it was different—perhaps we might as well do it. So that night when the program was in progress, the statement was made that an old sheep herder up in Idaho had asked that they stop long enough to strike "A" on the piano in New York that the man in Idaho might get the pitch for his violin.

The uplifting Christ enables us from all over the world to strike "A" and to carry it back—the right pitch—to those instruments where the music has gone

out. In the long stretches in between we have lost the tension, we have lost the key so that the uplifting music does not come as it once did in our life. So it is that our Christ, the uplifting Christ, gathers his people together and telling them of his great love and his great sacrifice, gives them again another dying passion to go out to tell a world sorely and badly in need of his Message that they too may be tuned to the right pitch.

ONE WHO KNOWS THE WAY

We have felt the uplift. We have felt that we were following One who knows his way. He knows the way because he traveled it. He knows the way because to him there are no surprises. He continues steadfastly in the great building of his Kingdom to the ends of the earth. We need now to realize again our faith in his uplifting power, and not refuse to bog down into the depths of darkness and disappointment in the world.

Some years ago, to keep an engagement, it was necessary for me to go by plane from Oakland, Calif., to Los Angeles. Early in the morning, I arose to go to the airport only to discover that a heavy fog had come in during the night and one could not see across the street. At the airport the pilot loaded the passengers and we went out to the runway, warmed up the motors and finally took off into the air and the fog. We circled about over the bay for awhile, but soon we came back and landed and waited an hour and tried it again. This time we went a bit higher and went a bit farther—in fact, half way to Los Angeles. Then we banked into clouds that were dense and so turned again, and in an hour we were back in Oakland. We decided to wait. In a moment another pilot came. We got in with him. He said, "We'll get there," as he climbed in and took hold of the wheel. Soon we had taken off again—this time we did not circle. We climbed slowly and steadily until we were 10,000 feet above the fog and clouds and in one hour and forty-five minutes we were in Los Angeles—because we had a pilot who knew the way and who did not fly under the clouds or in the clouds, but above them.

We have an uplifting Christ who can take us through the clouds of these troublesome times. We can therefore return to our native land, our native church, our native home, and we can carry with us to the end of the day the uplift which the uplifting Christ has brought to us and through us will bring to the ends of the earth.

A MESSAGE TO TELL THE WORLD

Our German friends who are here will be interested in an experience which was mine several years ago in Hamburg. We had come from the station to the sidewalk and were preparing to go to a hotel. A bus which stood there waiting to take such passengers as desired to travel to one residence carried on it a sign which said, *"Vir haben ein lift."* I asked the porter what the significance of that phrase was. I was informed it merely stated that that hotel had an elevator. I went to that hotel and found that to be true. I'd like to tear that sign from the side of that German bus and hang it today over the Baptist churches of America, of England, of Germany, of Japan and China, aye, over any church in the world preaching Jesus Christ. I'd like to have that sign hang over the entrance—*"Vir haben ein lift."*

We can tell the world that passes by: We have a lift for all of you who sit in darkness. We have a lift for you who are in depths of despair. We have a lift for you who have become material-minded until you live only for this life. We have a lift for you who have gone pleasure mad into the sins of this life of the world. We have a lift for you who are hopeless. We have a lift for you who think there can be nothing else that can be good. We have a lift for you who believe that this old world is on the verge of destruction. Ring it out to the sky! Let it float in the breeze! Hang it above the door! Hang it over the pulpit where Christ is preached—*"Vir haben ein lift."* We have an elevator—we have an uplifting power that takes men up to the higher level where life becomes livable and where the Kingdom of God shall be established in the hearts and minds of the people of the earth.

HOW CHRIST HAS LIFTED MAN

This story, it seems to me, might be carried through the experiences to which we as Christian people give ourselves day after day. We can, without any difficulty or apology, say to all the world that we have the one lift which will lift men up until they can see the light and, having seen the light, may follow in the footsteps of the Christ. This lift has come to men in the past. What a different man was that humble fisherman, Peter, who, having been lifted from his fishing boat, became the famous and flaming evangelist at Pentecost! What a lift came to Paul, who was merely a graduate from the School of Gamaliel when he came in contact with the lifting power of the Son of God. He was told to stand up upon his feet and it should be told him what he should do. He was uplifted into the place of service, great suffering and in a great cause to give his life that he might live, and he does live and will live forever. Matthew, known and hated by those who came by to pay their taxes to a traitor, was a man who had been turned against his own country. He was lifted from that sordidness to a place of service in the following of Jesus Christ, his new Master and Lord.

The lifting power of the Son of God has been seen in the lives of many down through the centuries. What shall we say of men like Hubmeier, Zwingle, Huss, Livingstone, Carey, Judson, Spurgeon, Moody, and Niemoeller—lifted from a submarine to a concentration camp? I would rather have been lifted to that height and be privileged to live in a concentration camp with the presence of Christ in my heart than to be the dictator of both Germany and Italy—aye, of the world. The uplifting Christ has been to all the world an amazing fact which reveals the God of Power and the God of Love. He has lifted a race, he has lifted a nation, he has lifted the world closer to the heart of God.

'IF IT HADN'T BEEN FOR YOU'

Many of the mountains of the Swiss Alps have been the challenge of mountain climbers of the world. Among them, perhaps Jungfrau is the best known and

most often climbed. This story tells of a certain sturdy mountain climber more than six feet in height, known lovingly and affectionately as Jim, who often climbed Jungfrau. On one occasion he came to the halfway house which was cared for by a little hunchback fellow whom they called "Hunchy." Jim greeted him affectionately for he had been there often before. Hunchy replied in kind. Then that evening, as they sat for a few moments around the fire, Jim suddenly turned to Hunchy and asked, "Have you ever been to the top of Jungfrau?" Whereupon Hunchy replied, "No, sir, you see I can't climb so far." Jim said to him rather abruptly: "Be ready in the morning, for tomorrow you're going to the summit." A bit of remonstrance from Hunchy, but no refusal. Soon all were asleep except Hunchy. He didn't sleep much because he wondered if it could be possible he would go to the summit.

Morning came. By this time, he had decided it would be foolish to start. He said to his friend: "Jim, I think I should not attempt this. I believe I'd better not even start." Jim mockingly said: "You're not a quitter; come on, we're going to the top today." Finally they started. Only a little distance and Hunchy's breathing became heavier. He said to his friend: "I can't go any further—please let me go back." Jim said again: "No, no turning back. You're going to the top." Again he tried and traveled only a short distance and then sat upon a stone—tears ran down his face. He said: "I never should have started. I can make my way back now. You go on. I'll meet you tonight when you come down." Again Jim said: "You're going to the summit today. Come on." This time when Hunchy stood up Jim took his place behind him. Underneath the pit of his arm he placed his great strong hands, and all the rest of the way, the rough places and the smooth, he held his hands there, sometimes lifting the feet of little Hunchy off the ground until finally they stood upon the top of Jungfrau.

LET US CROWN HIM!

What a thrill! Breathing a bit heavy for a moment, Jim said, "How do you like it, Hunchy?" One glance, one sweep of the entire horizon, Hunchy then fell upon his knees and caught the knees of Jim. He looked up into his face and said: "Oh, sir, if it hadn't been for you, I never could have made it."

Some day, when lifted from the darkness and night of my own sins, my feet treading upon the trail that leads windingly up the mountainside toward the summit of God's will, when I have finished the last hard climb, I hope I shall be privileged to stand for one brief moment and survey the beauties and wonders of the land of which we sing, of the land toward which we journey. Then, if I might be permitted, I would like to fall at the feet of him who has lifted me over the rough places, out of the depths, and kept me from falling—I should like to clasp his knees, look up into his face, and say: "Oh, Sir, if it hadn't been for you, I never could have made it."

Coronation—there is but one whom we can crown. But we can crown him and we do crown him. Every land, and every tongue, and every race, and every people in all the world may crown him, and ultimately must crown him Lord of All.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of All.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of All.

Why the Church Lives

By A. GORDON NASBY

IF A CITIZEN from ancient Rome were to come suddenly alive in our world he would be at home in but one place—the church. Otherwise our life and institutions would seem strange and unfamiliar. Looking out upon our world he would ask "What has happened?" and "What does this mean?" He would learn that nations and empires had risen and decayed. "But the church," he might add, "is still here. How do you explain it?"

Doubtless the church's influence has been subject to ebb and flow. In the year of Waterloo, 1815, on Christmas Day it is reported that less than twenty people took the trouble to receive the sacrament in St. Paul's Cathedral, London. In 1832, it is said, almost no sane man believed in the future of the Church of England. Yet the great chapter of Christian missions was then about to be written. The church was far from dead.

Those who imagine the church to be dying today would do well to recall Einstein's great tribute to the church: "Being a lover of freedom, when revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers, whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks.

"Only the church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the church before, but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly."

This is equivalent to saying that the church in a

genuine crisis today is more alive than either the universities or the press. Fears that the church is expiring indicate a misunderstanding of the nature of the church. "If you think you see the Ark of the Lord toppling," wrote John Newton to a discouraged soul, "you can be perfectly certain that it is due to a swimming in your own head."

Walter Rauschenbusch once stood before a mixed audience to deliver an address on the social aspects of Christianity. A socialist from the audience climbed on a chair and interrupted the professor with a bitter attack against the church. Rauschenbusch was quite deaf. He waited patiently for the chairman's summary of the disturber's remarks. Then he made a single comment. "Nobody kicks a dead horse," he said, and continued his paper. The church is "an anvil which has outworn many hammers."

This is a noteworthy fact considering the perils that have threatened the church. No other organization approaches the church as a social center. Because of the power and prestige of the church she has been a target of political intrigue. Yet social life, entertainment and political maneuvering have not smothered the church's message.

Despite the temptations which naturally beset so great an institution, the church has remained the best institution not only in America but in the world. With its imperfections we still know in whose name she speaks. Be it remembered, too, that the church has never been satisfied with the world. J. H. Jowett once declared that if he saw a tiny church alongside a mammoth armament factory, with its forest of chimneys belching smoke and its roar of machinery like a prelude to the din of battle, he would be quite sure in which of the two real power dwelt.

Why the hardiness of the church? Why has she lived on when nations, institutions, empires, movements—even civilizations—have perished?

I

First, the church lives because she has an opportunity. *Her opportunity lies in the nature and needs of man.* Martin Luther believed that religious life could be traced back to the facts suggested in the Ninetieth Psalm. Here are thoughts of an everlasting God and alongside God frail man whose years are spent as a tale that is told. Here man's effort, so impressive in his own eyes, seems to evaporate. "Establish the work of our hands!" prays the psalmist.

Now, it is in moments of insanity that men juggle these facts or dismiss them. When the tide of humanism was riding high some years ago there appeared an adaptation of the hymn, "Nearer, My God, to Thee." The version, sung seriously, was titled: "Nearer, Mankind, to Thee." It is time we begin to debunk man's pride. Perhaps we ought to recall, too, the words of the psychologist Ellis, "The place where optimism flourishes most is in an insane asylum."

At best we are pilgrims here. We hunger for eternity. We long for purity and perfection. This life suggests frailty, weakness and brevity. We are in search of an answer to our imperfection and weakness. This the church has understood fully. It has shown that man in his honest moments discovers he is a sinner and that he is weak.

In a brilliant study of the circumstances under which we must live our lives, entitled *The Conditions of Battle,* the English professor, E. L. Allen, has observed that life involves four basic things: unsolved problems, recurring choice, unfinished business, and the final venture—death. These may be said to constitute the pressures of God.

These thoughts may for many be smothered in meaningless surface observations and ideals, but in the end the realities they suggest must be dealt with. A young flyer who fought for the Allies and gave his life in the war left a note saying that when he was locked in battle with enemy aircraft such great words as patriotism and heroism were meaningless. He faced an encounter with death.

The church understands man and his needs. It is familiar with man's deepest longings and knows how to minister to them. That it has done so may even have been recognized by Stalin, who is reported to have said: "To close churches is easy. But not the churches in men's souls." There is a remarkable affinity between the soul and the church.

II

The church lives because of *the realism of its message.* It declares that man must have a purpose. Do you remember that strange search Tolstoi conducted for an answer to the question, "What is the purpose of life?" For years he questioned his friends, among whom were the leading figures of his day. No one could give a satisfactory answer. Some time later he chanced to put the question to a humble farmer. "What is the purpose of life?" he asked. And the farmer replied, "To serve God." And that, declared Tolstoi, was the highest wisdom he had encountered.

At this point we face the greatest weakness in American life. America prints the symbol of the eye of God on its dollar bills, as much as to say that the eye of God is upon us. It stamps its coins, "In God We Trust." It protects man's conscience by law. The only flag that ever flies above its flag is the flag of religion. But—it has a vacuum in its education where religion should be. As a result the nation is developing a split personality. The pressures and movements being applied in our community and national life are too often but dimly veiled selfishness. America can remain great only if she remembers that the purpose of life is to serve God. This, the church keeps reminding her.

The church is unafraid to face and examine fears. In the church, it has been said, the false ideas of mankind are unmasked, false hopes are shattered, and empty threats are robbed of their terrors.

The church is impatient with dream theories that are blind to the nature of man. The economist Urwick said to his fellow economists twenty years ago: "Your reading of things is too superficial. You keep assuming that we are all excellent fellows, who have never had a chance; and that, that chance being contrived for us and our circumstances and environment amended, we

shall be supremely happy to the end of the chapter. But, said he, I am a bad man inside. And unless you change, not my environment alone, but me, I shall make a mess of your Utopia within a quarter of an hour. And Christ always saw that; and he laid his plans to meet that deeper and more fundamental need."

There are some who believe today, and I am one, that it would be wise to call in the leaders of every field of activity in Western civilization—the best from the field of medicine, sociology, statesmanship, law, psychiatry and business. These men should upon the basis of their learning and research lay down the principles upon which men must live to bring the highest order and happiness. With this material laid on the table the minister, looking on, might say: "Gentlemen, are not these findings in harmony with the teachings of Jesus?" The doctor would agree that the way of life Jesus lays down is excellent preventative medicine. David Seabury, in his book *How Jesus Heals Our Minds Today,* shows how the methods of Jesus are the equal of those of any modern psychiatrist. The statesman would confess that a new method of truthful talk and honest dealing must be found to avert tragedy. The sociologist would recognize Jesus' teaching as providing him with a basic understanding of his field. Business men, too, would acknowledge that if business is to endure and serve it must be based upon the teachings of Jesus. Something drastic must be done to save civilization.

Raymond Fosdick of the Rockefeller Foundation has said: "At long last we have come to the end of the road, face to face with our final choice. This time we cannot postpone the issue. . . . This time the stakes are life or death on a terrestrial scale. This time we roll the dice with destiny." Only the message of the church is realistic enough to fit our needs. It is more intellectually respectable and credible than any of the alternatives to the Christian faith. It is now time for the non-Christian systems to put forth their apologetic.

III

The church survives, in the third place, because *its living center is Christ.* "I will build my church," said Christ. Paul writes, "Christ loved the church and gave himself for it." The church's periodic renewal of enthusiasm and zeal has been astonishing. All institutions, history shows, risk decay of idealism and loss of purpose.

A brilliant educator, speaking of the tendency of a university to lose its purpose, has made the suggestion that universities should be burned down every twenty-five years, or that the original faculty should consist only of men forty years old, with the condition attached that no additions should be made and that they should retire at the age of sixty-five. All of this to prevent a drift away from the original purpose.

Now consider the church. It has come through nineteen centuries with an unchanged message because at its center is a living dynamic force—Jesus Christ. People today find him as real as those who lived and worked with him. He is "our eternal contemporary." Of his followers today it may be said, as was said of the early Christians, that they are "in Christ." Said Paul, "Christ liveth in me."

Bertrand Russell was once asked two questions: "Do you fully understand the Einstein theory of relativity?" and, "Do you go with him all the way?" Quick as a flash the great man replied: "I answer the first question in the negative, and the second in the affirmative." This is the approach of Christians to Jesus. We do not fully understand him, but we trust him enough to make major decisions in life on the basis of his guidance.

Through the church men in every generation have found Jesus living. In our day one could cite Albert Schweitzer, one of the truly great figures of our time. At an early age Schweitzer became a world-renowned musician. He was also recognized as the finest biographer of Bach. He could have lived in luxury and remained simply a great artist. Instead, you find him today working in the heart of Africa as a missionary doctor presiding over a hospital meagerly equipped. Here he helps the natives. He has foregone the pleasure of his own pipe organ. Though his great organ recordings played on the Strasbourg Cathedral organ are familiar in many of our homes, he himself, in the heart of Africa, is content with a piano equipped with but makeshift pedals. How account for that? Ask him. Here is his answer: simply, "I met Jesus."

The record of Christian missionaries, their motives, their spirit of sacrifice and their achievement is unrivaled in history.

The church lives when it builds on Christ. And its effectiveness closely parallels the importance and place it gives to Christ.

IV

A fourth reason for the church's survival is *its record for changing life.* Winifred Holtby once visited South Africa. There she sensed the bitter antipathy between the races. Hatred and fear smoldered in the people's hearts and the whole atmosphere was charged with tension. "The situation here is quite terrible," she wrote. She declared she was made miserable by foreboding of coming upheavals. Then in her travels she came to the Lovedale Mission. There she found a small number of whites living in the midst of twenty thousand natives with the most complete ease of mind. The missionaries slept on the ground floor with open windows and doors. They walked alone and talked freely with the natives. At the mission the atmosphere was serene, in strong contrast to that elsewhere.

To remove the good influence brought by our churches in our society would be to remove our best characteristics of life.

Hugh Price Hughes, the great European preacher of some years ago, was once challenged by a leading atheist to a public debate on Christianity. "Certainly," replied Mr. Hughes, "nothing would be more pleasing to me, but as debates on conventional lines lead to nothing, let us hold a debate on new lines. I will undertake to bring a hundred diverse men and women on the platform of St. James' Hall who shall witness of the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your

part, are to bring one hundred men and women who have been redeemed from a sinful life by means of your atheistic teachings." The debate never materialized. You know why.

V

Finally the church lives because men discover it to be *an unfailing companion.* A Dutchman made a significant comment at the close of the war. "Outside the church," said he, "man is living in a desert." When sympathy is needed there are no competitors for the church. Human hearts need comfort. After a recent mine disaster a moving note was found, having been written by a dying miner to his young, adored wife. "Have the baby baptized, and join the church for me," he pleaded. The shallowest man can easily understand why.

A girl was lost in a downtown section of a city. "If I could find the church," she told the policeman, "I could find my way home." She spoke more wisely than she knew. The church can do just that and has for that reason an unbreakable hold on the heart of man.

The church lives because of the nature and need of man, because of the realism of its message, because it possesses a living center in Christ, because its record is its vindicator, and because it is man's unfailing companion through all experiences. But might we not say just as correctly that the church lives because it is God's? We need the church and the church needs us. But best of all, through it we are led to God.

Testimony of a Scientist

WHAT, then, can we hope for? We live in a scientific age. No conviction can survive in our midst which is contrary to the teachings of science. The question is: must science teach a materialistic view of man and society? Or can we assert, in contradiction to the Continental outlook, that it teaches faith in ideals?

Yes, I think we can. Every discovery of science has its starting point in a guess which is yet much more than a guess, and represents an act of faith. In fact, the scientific method as a whole must be taken on faith by the scientist before he can ever make a start in science. To become a scientist he must unquestionably accept the main body of scientific tradition and fully adhere to the ideals transmitted by that tradition. In this light the triumphs of science confirm rather than impair the roots of our Christian civilization. They testify to the power of traditional ideals on which our civilization rests.

The new scientific outlook which I see approaching will clearly recognize that science is only one form of truth which is of the same substance as all the other forms of truth. It will recognize that we cannot believe in science without becoming involved in the whole range of human ideals of which the ideal of science is only the youngest sister. In this light science may help in reconquering our faith in traditional ideals.

MICHAEL POLANYI.

The Religion of the Superlative

By JOHN S. STAMM

We beseech you and exhort you in the Lord Jesus, that as ye have received of us how ye ought to walk and please God, even as ye do, that ye abound more and more. I Thessalonians 4:1.

CHRISTIANITY is the religion of the superlative. Its object of worship is the one true and living God; its dynamic urge, the love of God shed abroad in the heart by the Holy Spirit; its resources, the unsearchable riches of Christ; its ultimate goal, the Kingdom of God; and its challenge, the glory of God.

In its potential character Christianity is always greater than any form of expression or any experience. It is both an experience and a hope; a present reality and an unrealized good; a satisfying portion and a deep yearning. Jesus said to Peter, "Thou art," but he also said, "Thou shalt be." The evangelist John wrote, "Now are we the children of God," but also, "It is not yet manifest what we shall be." It is indeed true that "Now we see in a mirror darkly," but the promise is, We shall see face to face. Jesus emphasized this when he said, "I came that they may have life and may have it abundantly."

'A MORE EXCELLENT WAY'

This truth is constantly stressed in the Scriptures. It is emphasized through the use of the word more. Among the organs of revelation, Jesus is said to have inherited a more excellent name than any other. Paul wrote to the Corinthian Christians who were seeking pre-eminence in terms of special gifts, "A more excellent way I show you." The conduct of Christians is measured not by a comparative standard of action, but by excelling in service, doing more than others. The power of redemption is assured by the fact that "where sin abounded, grace did abound more." The resource of life in and through Christ makes it possible for man to abound more and more.

The church in Thessalonica had a good record in life and service. The members of this church were known for their "work of faith, and labor of love and patience of hope." They were giving all diligence to regulate life and conduct according to the pattern of the apostles and of the Lord, vindicating the truth of redemption in their own lives. They were evangelistic and missionary in their ministry. They had broken away completely from their former life and were finding their resource of life and hope in Christ. They were responsive to the gospel and shared sacrificially in its furtherance. In fact, they represented the kind of church which would gladden the

heart of any minister. The apostle Paul urged them not to rest with their achievements, but to abound yet more and more. He was made glad by their devotion and service but set before them the larger good. This whole letter is an appeal to strive after the more abundant life in Christ.

There are several directives in this letter as guiding principles in spiritual life and activity. These have meaning for all who would abound more and more.

DISCLOSURE OF SPIRITUAL PERSONALITY

Christians are urged to abound more and more in the disclosure of the character, strength and resource of redeemed personality. The papers of release of one of the missionaries interned in Japan were marked, "A restored personality." Only those who have experienced internship know what such words mean. These papers might, however, have also been marked, "A disclosed spiritual personality." Those who know this missionary, know that such was the case. Others have made the same disclosure. No witness to the power of the grace of God in Christ has been, or is, more spiritually dynamic than that which has come from these internment camps during recent years. In these areas of limitation and want lives were disclosed in beauty and strength as spiritual personalities. Through suffering and loss there emerged triumphant spirits. It was often contended that the war was fought to enable men to live as spiritual personalities. It is not enough that men may thus live; they must so live. It is interesting that the most dynamic expression of such living was found under the most difficult circumstances.

These disclosures make more evident the deficiency of many professed Christian lives. It would be unwarranted to pass an unqualified judgment upon the church. There are many devoted and loyal Christian men and women in the church. These are indeed the salt of the earth. Yet we dare not overlook the fact that there are also many spiritually impoverished people in the church who cannot render spiritual service.

This does not mean that these are godless people. Many of them are very fine people and do many fine things, but they lack spiritual transformation and empowering. They are spiritually defeated. Their defeat makes it impossible for the church to render full service.

GROWING IN KNOWLEDGE AND GRACE

Christians must constantly be under the discipline of the Spirit and they must grow in knowledge and grace. God is not pleased with well chosen words and well regulated services only. Jesus made this very plain when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven." This impoverishment of professed Christians causes heartache for pastors and defeat for the cause of righteousness. We need to hear and heed the admonition to abound more and more.

Two facts greatly reinforce this need. First, we are members of a generation which is morally and spiritually depleted. Shortly before his death, William Temple, Archbishop of Canterbury, said that England had fallen to an all-time low morally. If we honestly appraise life and conduct in the United States today, we must say that we too are suffering a great moral lapse. Moral directives are spurned as "Puritan ethics." The moral implications in the process of living are being rejected and moral controls are cast off. There are multitudes of people who are little more than custom-made characters. The psychological drive for self-expression has brought many to moral and spiritual exhaustion. Behaviorism has left many without a guiding principle in both thought and conduct. There is lacking moral and spiritual discernment and power. During the war many things were done which people could not fully approve. They were done as war necessities. Now that the war is over, people do not have either courage or strength to cast off these things.

Second, the church is today facing an unprecedented task. The destructive power revealed in and by the war has led many thoughtful men and women to see, as never before, that salvation is through the spirit. There is much said about the control of atomic energy. The fact is, the secret of this power has been discovered. It is not merely a question of who will know the secret and who will control. The real question is, will there be moral and spiritual power to control? Unless there are released men and women of spiritually dynamic character, the church will miss her great opportunity.

LOVE AND FELLOWSHIP

Christians are to abound more and more in love and fellowship. Salvation is by grace through faith, but faith must become active in love. In reminding this church of this need, the apostle Paul said that this was included in the basic Christian teaching imparted to them when they first believed. They were taught to love one another. The evangelist John said: "If we walk in the light as he is in the light, we have fellowship one with another." If we have not fellowship we do not walk in the light as he is in the light. This is sometimes overlooked. We need again to hear and heed this admonition to abound more and more in love and fellowship.

There are many things which make the expression of love in Christian fellowship difficult. National and racial barriers and divisions interfere with the establishment of fellowship. It is hard to develop and practice Christian fellowship in a divided world. Christians are therefore profoundly interested in the order of relationships of races, peoples and nations. The exclusiveness of many religious groups also makes fellowship difficult, sometimes impossible. This is nowhere more evident than in our Western world where it seems that the vitality of Christianity is often thought of as a multiplying force—largely the multiplification of religious groups. We shall need to build a greater unity in union if we are to express Christian fellowship most fully. If we are to take seriously the admonition to abound more and more in love, we must make possible a larger fellowship.

There must also be the commitment to Christ and

his cause. Love leads to commitment. The most beautiful and meaningful relationships are those established, maintained and made operative through love. What we need is the enlargement of the area covered by the operation of love. In Christ we have an adequate source of life and power. He is able to rebuild broken lives, broken homes, broken communities and a broken world, but he must do this through us. He loves, but he must love through us.

The war has driven men to see the need of global thinking and global fellowship. There are still some who doubt the possibility of this accomplishment, but let us look at the work of Christian missions. In these mission units we have a demonstration of what the love of God shared by devoted lives can do. This is true in all these units irrespective of race, color or nationality. If God can thus renew lives and build them into a new fellowship, why should we doubt his power to save the world?

DIGNITY AND WORTH OF WORK

Christians are urged to abound more and more in the disclosure of the dignity and worth of work. There have been and are many misconceptions concerning work. In recent years there have been many things which have tended to cause men to look with less favor upon work. One reason for this is that much designated as work is not work. Many people were led to believe that one can be careless in the area of work and still succeed. In some relationships a job was merely looked upon as a way to secure a regular income, not as an accomplishment of anything worth while. All this has not only disturbed our whole economy but has created an attitude and a spirit which makes it difficult to re-establish order. It is always so when the dignity and worth of work are forgotten and rejected.

As Christians we belong to a working order. Jesus said, "My father worketh hitherto and I work." We are called to be "laborers together with God." It is sometimes said that there is a wide margin between laboring people and the church. If that is true then there is something wrong in the thought and life of the church or of laboring groups. Both are basically committed to work. Both have work as their contribution to social progress.

The apostle Paul said: "Study to be quiet and do your own business; work with your own hands." In doing this he said they would walk becomingly toward all those who are without, and also will lay the foundation for an adequate supply. His admonition was to abound in work that they may have need of nothing. This is the truth which needs to be stressed. There are adjustments needed in many areas of our economic life and activity. There must be more equity in the sharing of the gains of industry. Laborers are worthy of their hire. They need to be paid adequately. All this must be faced realistically. Work is however not merely for wages but for the development of personality.

A BETTER SOCIAL ORDER

It is this involvement which gives meaning to the effort of the church to help build a right social order. There are those who say the church does not know the intricacies of modern industry and business, therefore it should have nothing to say about the economic order. There are technical matters which call for technical treatments and it is true that the church is often not qualified to give counsel in these areas. There are things which only minds trained in business can do. That is, however, not all there is in the economic order. This is not merely an order for the transformation of things into mediums of exchange and profit. It is an order of life and life's relationships. Whether employer and employee seek human value or not is a very great concern to the church.

Perhaps one of the greatest difficulties today is the failure of many working people to see and accept the dignity and worth of work. There has been a dangerous and destructive mind and mood developed in recent years. Many laboring groups seem to think that the only real concern is what the laborer gets out of the job in terms of wages. Labor must recover the dignity and worth of work and feel a sense of stewardship. Laborers must give their best as well as receive their due. Employers must recognize work as an asset; employees must recognize this as a stewardship.

There is a disturbing fact which must be faced when we think of the church and her service to the world in this area of work; that is the fact that work is not very largely exemplified in the order of the church. Many church members have never accepted service as their commission. They are in the church for what the church can give. They judge the church largely by what they get. If they do not get they do not support, or attend, but cry for a change, and often leave the church. Before the church can really lead in the establishment of a better social order there must be a more wholehearted acceptance of work. More people must become workers. The thought of service must be more generally accepted. We need to prove to the world that there is satisfaction in work; that work has its own rewards; that in and through work we are enriched in personality.

FULLNESS OF LIFE

Christians are urged to abound more and more in the demonstration of the fullness of life in Christ. It is very interesting that this letter closes with the prayer of the apostle for the sanctification of the believers. In the fourth chapter he sets this thought over against impurity of life and conduct. He reminds them that God called them not in uncleanness but in sanctification. In closing the letter he prays that "the God of peace himself sanctify you wholly; and that your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." As one reads this letter one can hardly see how the author could have arrived at any other conclusion. The deep spiritual concern of the apostle moves him to pray for fullness of grace and life. To abound more and more means to respond to the abundant resource of life in Christ.

There must be perfect trust in him. These Thessalonian Christians were troubled at this point. They

were afraid that some might be at a disadvantage in their trust in Christ. This often troubles honest people today. The only way to come to perfect trust is a full commitment to Christ and the acceptance of his lordship in all of life.

'MORE THAN CONQUERORS'

There must be adequate resource. When a man accepts Christ as Lord the fullness of Christ will be his. In this fullness there is cleansing, restoration and victorious living. If he in whom all the fullness of the godhead dwells bodily dwells in man, then man shall have an adequate supply. Through him the believers are made more than conquerors.

There must be adequate motive. Such an experience will make it possible for man to say: "I love to do thy will, O God."

It is of course impossible fully to set forth the more abundant life. Only those who follow after will find this fullness. There are heights and depths which we cannot fully declare. The joy of the Christian religion is that there is always more and more awaiting so that man may abound yet more and more. Christianity is the religion of the superlative.

Between Lights

We were waiting at a stop light; my friend was driving. The light seemed to stay red longer than usual. I turned to my friend, after taking another look at the stop signal, and remarked rather impatiently: "These lights waste a lot of a man's good time. If you were to add it up, over a period of 50 years, you would find you had lost enough time to write a book."

My friend did not answer. Just then the light turned to green and we pulled off. Not being quite satisfied with the silence of my friend in response to my statement, I asked: "Why didn't you say something when I spoke about that red light?"

"I didn't hear you, for I was talking."

"Talking? To whom?"

"To God. I do that frequently as I wait for the green light. I just say a little prayer for someone—never for myself. Waiting for the light never bothers me any more. Sometimes I have to cut my little prayer short, but I think God understands. Now and then a horn blows behind me, but my practice has never gotten me into trouble yet. I don't mind the red lights any more. I really like them now."

As we rode on down the street and turned at the next corner, I had no more to say.

Roscoe Brown Fisher.

We must be very suspicious of the deceptions of the element of time. It takes a good deal of time to eat or to sleep, or to earn a hundred dollars, and a very little time to entertain a hope and an insight which becomes the light of our life. Ralph Waldo Emerson.

The church must redeem civilization or perish with the civilization it has failed to redeem.

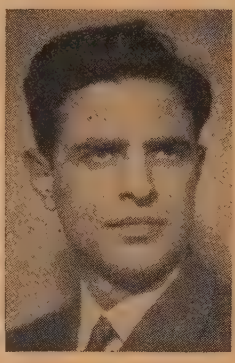
Jesse M. Bader.

The Reformation Depends on You

By IRA W. LANGSTON

That day in antiquity when an inspired Jewish teacher told his family or his friends the story of Adam and Eve was a great day in religious history. That was the day on which the doctrine of the priesthood of the individual believer entered the Judeo-Christian tradition.

Never, before nor since, has the relationship between God and the individual soul been more beautifully, more clearly, more forcefully presented. God and his children, Adam and Eve, walked together in God's garden in the cool of the evening, talked together of the riches, yea, of the trials of this life. Adam and Eve asked God's guidance. He gave it to them, personally and directly. There was no priest there, no mystery, no elaborate and dramatic ceremony. This meeting between God and his children was simple, direct, personal. It was the face-to-face relationship of a parent and child.



But Adam and Eve failed. They asked for God's guidance. He gave it. They disobeyed him. They were cast out of the beautiful garden.

INSTITUTION AND INDIVIDUAL

It must have been shortly after this that the doctrine of the sacredness of the institution began to take shape in the religious thought of God's people. Perhaps they reasoned that the individual was not responsible. They may have felt that an organized community could discipline the individual in his religious thought and action and thus better assure the high spiritual tone of both the individual and the community. If such were the case they were more than justified in their little faith in the individual. For beginning with Adam and Eve, and continuing to our own day, God has been asked for guidance. He has given it. He has been disobeyed.

So from the beginning of recorded history there has been this conflict between these two extreme positions in religious doctrines. There have been those on the one side who have said that the individual soul is the fundamental and sacred unit in God's Kingdom. They have protested, denounced, vigorously challenged in thought and action what they considered restrictions in their religious liberty.

On the other side, there has always been the group which has proclaimed that the religious institution is the fundamental and sacred unit in God's Kingdom. These have felt, and not without some justification, that the sacred heritage which is ours is too precious to be left entirely in the care of individual men and women. They

have doubted the ability and the responsibility of the average man in matters of religious faith and practice. They have preferred to place these matters in the care of the institution, where men and women were chosen and trained particularly for the function of perpetuation and presentation of these sacred truths.

It was within this concept that the family became the sacred unit. The father, the patriarch, made the laws, saw that they were enforced. The family, the institution, was sacred. It was probably because of the increased power of the individualists that this interesting social organization was eventually overthrown.

THE CHALLENGE IS TO MEN

Man can be free anytime he will be free. Man can be a real person anytime he will be a real person. Man creates these institutions and enslaves himself. Man refuses and has refused from the beginning of time to stand on his own feet and conduct himself like a responsible son of God. Man is lazy, selfish, mean; he neglects to worship God in the privacy of his own bedchamber. He encourages an institution to take over this responsibility by his own default. Man refuses to assume political responsibility, encouraging a corrupt machine to take over the functions of government by his own default. Oh, man is sacred all right. But is he responsible?

The future of Protestantism, the future of democracy in every area of human endeavor, rests upon the faith that man is sacred, able and responsible, under God, to manage his own affairs. Democracy is the highest compliment to man since God accepted Adam and Eve as companions in the Garden of Eden. Not since that time has the average man been called upon to fill so noble a role in personal dignity as democracy demands. Adam and Eve failed.

Until now democracy in religion and government has failed. We would not now be fighting for our very lives in our democratic institutions except that by and large we have fallen short of the dignity and responsibility which independence requires. Today—and I say it realistically and not in pessimism—the majority of the men and women of this earth do not want democracy in any area of life. They are not seeking freedom and responsibility. They beg for security. They are not equipped for democracy. They are too dull to think, too numb to pray, too lazy to work and too timid to face God alone. They are asking for a giant soulless institution to take control of their destiny. They want to be told what to believe. They want someone else to pray for them. They are eager to be told when to work, for how long and how much.

PLIGHT OF THE DEMOCRACIES

A pessimist, you say? Look for yourself. Democratic governments in our world today are a rarity, and almost without exception they are tottering from the dry rot of the individual irresponsibility of their own citizens, quavering under the shadows of giant totalitarian neighbors. In religion? Only Protestantism, to my way of thinking, has the potential for such a day as this. Only Protestantism has the breadth, depth, experience and strength to nurture and develop religious democracy. And today, when the whole course of the world is on trial, half of the nominal Protestants in the world are at home in bed!

What shall we do? As for me, I will continue to practice and teach that the sabbath and every other social mechanism were made for man. I shall denounce those institutions guilty of outraging man's divine nature. I shall work and support those institutions and governments which by design and practice are serving man's needs. But most of all, I shall remember and behave as nearly as I possibly can, like the sacred being that I am. I am my own priest. I will pray for myself and for others. I am my own governor. I will work for and with those who are busy in the best interests of this community and the world of men. I have a mind of my own. I will study and think for myself and share with others as equals in their study and thought. I will make my testimony as ably and as often as I can in favor of the sacredness, the ability and the responsibility of the individual soul.

The reformation is first of all a movement of religious democracy. Its future depends upon the spiritual ability and responsibility of you and me. I intend to justify this faith. And may God help you also so to do.

PRIEST AND PROPHET

It was within this institutional concept that the Jewish Temple, with all its ceremony, holy orders and elaborate systems of laws and practices, was born. It is the prophet, representing the other view, that we see storming across the centuries denouncing the abuses of the priests, calling for the reform of the system, demanding consideration for the individual.

It was because the institution had become so powerful and so callous of the interests of the individual that Jesus denounced those responsible for it. "Woe unto you scribes, Pharisees, hypocrites," he said, "for you tithe mint, anise and cummin, and leave undone the weightier matters of the law, justice, mercy and faith: these you should have done, and not to have left the other undone. You blind guides, that strain out the gnat and swallow the camel."

Institutionalism is not enough, says Jesus. The temple is not enough. The sabbath is not enough. Only as these serve in the salvation of a weary, blind, hungry, wayward mankind do they have any value whatever. The sabbath and all of these trappings of institutionalism were made for man and not man for the sabbath.

Jesus was a reformer. He denounced, he pleaded, he fought vigorously in thought and action this exaggerated emphasis on institutionalism. And as has been the case with so many reformers before and since his time, Jesus' followers withdrew from that institution and organized one of their own. In the course of time, it too was abusing its privileges. From the beginning of recorded history there has been this constant struggle between individualism and institutionalism. It rages within and about the institutions of our own day.

The conflict between the Roman Catholic Church and the Protestant movement hinges first and fundamentally on this difference in emphasis. The sale of in-

dulgences, and most of the other abuses which led Martin Luther and the other reformers to their drastic actions four hundred and twenty-nine years ago, would not have been possible except the church had got an exaggerated opinion of its own importance and power. This was possible only because individuals had abrogated their rights by shirking their responsibilities. No man who feels as free to talk direct to God as did Adam, will buy forgiveness. No man who has walked in the garden alone with God will tremble before an institutional excommunication. It is only when men have forsaken their right to a face-to-face relationship with God that an institution can usurp such power.

In the days of Martin Luther and the reformers the average man had so abrogated his personal responsibility to God that the church had become all-powerful. It was ruthless. It was wicked. It was rotten with corruption. It was drunk with an exaggerated conception of its own importance and power. It was so only because individual men and women had forsaken their privilege and their duty to walk and talk with God alone.

We are not here today to heap scorn on the Roman Catholic Church. We are not here to decry the value of organizations and institutions. We are here to point out that the fundamental difference between the approach which gave rise to the Roman Catholic Church and that which gave rise to the Protestant church is as real and as important today as it was five centuries ago. That difference is fundamental to the life of organized society. Is the individual the key, the sacred unit, or is the institution the key, the sacred unit in God's Kingdom?

INSTITUTIONS—OR MEN?

We are here today to point out that this conflict has never been limited to the religious life of the community. It is not so now. There is within the confines of our own nation at this very moment a not too subtle but a very vicious struggle to determine whether this is a government of the people or whether we are people of the government. It is this age-old conflict between the individual and the institution. There is no other valid means of understanding the terrible struggle that is going on in the councils of the United Nations at this moment than this. Is this new world to be a world of institutions or will it be a world of men and women? Are governments more important and dependable than men or are men more important and dependable than governments?

So on this Reformation Sunday we take occasion to point out one of the fundamental conflicts in organized society. It is found wherever people are living, working, worshiping or playing together. Is the success of the team more important than the welfare of one of its members? Should Joe College really die for dear old Siwash or should old Siwash make a man of Joe College? Who is to decide? Should the church tell men how to worship and discipline them when they refuse? Or should men organize the church to suit their own spiritual needs? Who is to decide? Should the government control and use men for its own purposes and advancement or should men organize government to serve their own needs and desires? Who is to decide?

The matter depends first upon whether the institution or the individual is sacred. It is that age-old conflict between individualism and institutionalism. The answer depends upon the individual responsibility of the majority of the group in question.

God made man sacred. He made us one at a time. He made us in his own image. All the inspired revelation and sacred traditions which we possess bear out this testimony. The account of the earliest dealings between God and man tell of a face-to-face, personal relationship.

What shall we say, then? Shall we condemn institutionalism? Shall we arise in our wrath and heap scorn on all those who would build powerful organizations and embue them with authority? Not yet. For coincident with all this inspired testimony as to the sacredness of man, we must place his own irresponsible, willful, vicious record.

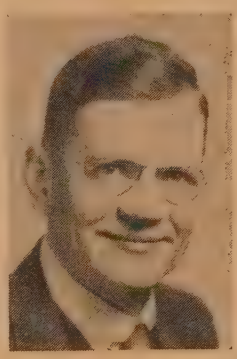
Repaying God

A Stewardship Sermon

By DONALD K. McGARRAH

What shall I render unto the Lord for all his benefits toward me? Psalm 116:12.

THE PSALMIST had just named some of the blessings that he had received from the Lord: "He heard my voice and my supplication"; in fact, "he inclined his ear unto me" and listened hopefully and expectantly. Moreover, "he helped me." He "delivered my soul from death, mine eyes from tears, and my feet from falling."



In the psalmist's place we might have worded it: "God delivered me from fatal sickness, from deep sorrow and from bondage to temptation and sin." Goodspeed translates verse 8 to read: "I said in my distress, all mankind is unreliable." In contrast to man and his unreliability, the psalmist gloried in the God who had proved himself utterly faithful. "How can I repay the Lord for all his benefits to me?" (Goodspeed).

I

The psalmist decided to repay God by accepting what God offers.

"I will take the cup of salvation," he declared, likening God to the master at an oriental feast who offers a cup of his best wine to each guest.

The psalmist said he would accept *the fellowship of prayer* offered by God. "I will call upon the name of the Lord" for guidance and comfort and strength. "I will offer the sacrifices of thanksgiving," sharing joy

d appreciation with the great Giver. We, like the almist, should petition God according to our several eds and should thank him for perpetual care. Let us so use the privilege of intercession. Let us pray that r enemies may become acceptable and useful to God. ow often the Lord must wonder that there are no tercessors on behalf of the wicked and ignorant and ary in this troubled world!

The psalmist acknowledged the full salvation that od offered. "Thou hast loosed my bonds," he said. od offers salvation from sin's power in addition to vation from sin's burdens of doubt and guilt and ar. "God is faithful, who will not suffer you to be npted above that ye are able; but will with the temption also make a way to escape, that ye may be able bear it."

The grateful song writer emphasized salvation from 's wages of death. "I will walk before the Lord in e land of the living." "Precious in the sight of the rd is the death of his saints." The central fact of e Christian gospel is God's offer of salvation from ritual death and of preparation for heaven's eternal e. "God so loved the world that he gave his only gotten Son, that whosoever believeth in him should t perish but have everlasting life."

God showers daily blessings upon us. He provides the auty of changing seasons, countless happenings of erest, food to enjoy as well as to satisfy physical ed, friends with whom to share pleasures and comt. Jesus said that he came to offer God's gift of ndant life—life full of joy and purpose.

The least that we can do to repay God for his bene- is to accept his gifts. What ingratitude it would be to accept the salvation provided through the work him who sweated drops of blood in a lonely garden d bore the jeers of rough enemies and hung volunily by cruel nails upon a cross! Let us take the cup salvation that God offers and drink its varied contents to the very bottom.

II

The psalmist planned to repay God by using well what God provides.

Undoubtedly the psalmist, after his painful illness, appreciated health and tried harder to maintain his own physical well-being. Paul was thinking of the laws of health when he said that every man that striveth for mastery in the races is temperate in all things. Anyone who stops to think realizes that intemperance in daily eating or working or exercising is detrimental to health as well as indulgence in such things as illicit love and intoxicating beverages.

God has given us bodily strength that we may be able to serve others. We are to use our physical energy to lift burdens and to show kindness and to do constructive work. A Negro getting off the train in a strange city was surprised when a homely stranger offered to help carry his heavy luggage. The Good Samaritan in this incident was none other than a President of our country. God has given us strength that we might go and do likewise.

Jesus said that we should love God with all our mental potentialities. Unless we are teachable, alert for new ideas and suggestions, our mental potentialities remain underdeveloped. Opportunities for mental growth include not only formal schooling but also such things as radio programs and public lectures and general reading. We honor God with our minds only if we are selective in our thinking. Let us on the one hand bar out such things as shady stories and un-Christlike thoughts of vengeance. And on the other hand let us think on whatsoever things are true and honest and just and pure and lovely and of good report, things which exemplify virtue and deserve praise.

God has also placed on man responsibility for using well his material possessions. Stewardship in the use of material things involves thrift, something for which Americans are not noted. In 1944 the people of our

A Pastoral Prayer

By CLARENCE SEIDENSPINNER

LMIGHTY GOD, whose glory fills the sky at night and whose wonder peoples the earth by day, adore Thy holy name. Often it appears that we are orbed by the complex details of living and therefore ome blind to Thy presence which evermore surnds us. It is then that we need to look at the hills, ose granite heights reach up toward the western s, to know that Thou art still alive. It is then that need to see the sun touch with molten silver the ves of our inland sea. It is then that we need to look o the deep and shining eyes of one who cares—to beld Thy living and eternal love.

Caught, as we are today, by economic forces beyond control, by the memory of a terrible war and the r of future revolution, help us now to know that Thou art God and that the issues of history are in Thy hands. Help us now to know that wherever goodness is done, Thy living spirit appears among men; wherever beauty is revealed, Thy Presence is shown; and wherever love is, there Thou art also.

In this faith and spirit enable us now to live. Lift up our hearts and our heads, so that we may meet the demands of each day with courage and expectancy, with intelligence and generosity, with health and abundant energy. Prompt us to do unto others as Thou wouldst have us do. Unite with us, we pray, in the long, hard task of reclaiming our world from the chaos which our folly and greed have produced. Surround us with Thy lovingkindness. This we ask through Jesus Christ our Lord. Amen.

country spent three times as much on tobacco as they did on churches and church charities. Women spent two and one-half times as much on cosmetics. And the general public spent six times as much on movies and recreation, and eleven times as much on jewelry and furs and gambling. While Americans were investing $30,000,000 in Christian missions they were putting $60,000,000 into one brand of patent dog food. What is a man's standing in God's sight when he spends more on his dogs than he does on ministering to the souls of his fellow men!

William W. Borden, heir to the milk millions, died on the foreign mission field. While a student at Princeton, young Borden exclaimed as he saw a sporty automobile flash by, "I wish I could have a car like that!" "Why don't you buy one?" asked his companion. "Because I can't afford it," was the reply. Yet, during Borden's years in theological seminary, the stubs of his checkbooks showed that he had given away over $75,000. Jesus' teachings and example emphasize the duty of such thriftiness whether the article in question be hard cash or left-over bread.

Most of us are guilty at least in part of the sin of the one-talent man who failed to invest his means wisely. We do not waste our money in gambling or liquor, but we fail to invest as much as God wants us to in the most essential projects. Could there be a more worthwhile investment than one made for young people through our denominational Board of Christian Education! Where could we reap larger dividends than from investments in the work of our mission boards and our Restoration Fund, undergirding the Christian idealism and leadership which alone provide solid foundations for a peaceful world!

When the wife placed a crumb cake before her husband, their six-year-old said, "oh boy!" "What are you oh-boying about? It's mine!" said father. "It's yours to give," replied the child. God desires that we give and that we give proportionately of what we receive. We are to tithe our first-fruits and not the left-overs. According to Montgomery's translation, Jesus said, as he watched people putting gifts into the temple treasury: "They have put in what they could spare out of their surplus . . . but she put in all that she possessed." God is pleased and feels repaid when we give regularly, cheerfully, thoughtfully, sacrificially.

The term "steward" originally applied to those who kept pig sties. These humble servants proved themselves so worthy of their trust that the term was later applied to those in lofty positions in the government. We are to be stewards. We are to use well what God entrusts to us.

A man once told D. L. Moody that he was praying for money to care for 5,000 orphans. Moody replied: "Friend, begin with one; you could take care of one, could you not? Find that one and turn your home into an orphanage." God demands that we use well what is available. I think of the poor woman who took such good care of the one flower in her little attic room that she won the coveted prize at the flower show. Today's great opportunity consists in our renewed chance to lay foundations for worldwide justice and peace. Will we prove ourselves worthy stewards of this opp tunity?

III

The psalmist endeavored to repay God by giving h self to God.

What other than giving of self did the psalm giving of appreciation and time and talent amount He said that he would pay his vows, or, in other wo that he would live up to his promise of loyal serv According to the constitution of our denomination, one promise required of those applying for church m bership is the promise to give self utterly to Christ accept God as personal Savior and Master.

In the recent book *The Apostle*, Peter says to lame beggar who asked for salvation: "My son, son, thou hast given more than all the others, for t hast given that which is thine. For nothing is th save thy sins. Thy sin is forgiven thee, through death of the Lord. Thou art clean, my son! An ceptable sacrifice is thy soul unto God!" The thing that is really ours is our sins, for God has gi us everything else either as a direct gift or by mean talents and opportunities which he has bestowed. is pleased when we let him take our sin that he utterly destroy it. God asks that we love him more t our sin and our money and our pleasures.

Kagawa, told that he did not have long to live, w into the slums of Kobe and lived on $1.50 a mo giving all else that he received to relieve the ne He often went without a meal that he might have m to share and he gave away all but the clothes on back. He repeatedly refused to accept lucrative positi which would take him away from his ministry. Kag thus offered his love to God, for Jesus said that wh ever we do to even the least of our brothers we unto him.

God wants our time as well as our love. The psalm was offering of his time when he said: "I will o my vows in the presence of all his people . . . in courts of the Lord's house." He promised to partici in public worship in order that others might know Lord and the importance of loyalty to him. Pu worship is an essential part of service to God. should moreover tithe our time in order to prov regular opportunities for family worship, mealt prayer and private devotions; and we should incl time for friendly contact with the sick and the indif ent and the newcomers in our community.

Dedication of life to God involves the dedicating our talents. In the sacrament of infant baptism, par promise to instruct their children in the principles Holy Scripture and to initiate them into the fellows of prayer. One of the most important tasks before is that of using our talents to guide and set an inspir example for the children in our midst.

Fritz Kreisler, the famous violinist, stated that musical ability was a gift from God and that anyth gained thereby was a trust to be used for the pu good. Kreisler added that he always feels guilty ordering a costly meal since the expense leaves less to share, and he said that all the homeless of

rld have stood between him and his wife and the ıse of their dreams. Kreisler's attitude challenges to face anew the question, "Am I my brother's eper?" Are we dedicating our talents to the welfare others?

Those uniting with this church are asked among ıer pertinent questions whether they will promise to e of their means and time and talent to support the

Do Your Work Well!

A SERMON FOR CHILDREN

By RALPH C. LANKLER

T the baseball game the other afternoon there was a very interesting young man. His name was gelo and he had come with the visiting team to play boys. He had a uniform but it was not quite as ractive in appearance as the uniforms that the other s wore. He was, evidently, a substitute. Neverthe-s, he was there with the desire to play ball. He rmed up with the team in fielding and batting. hen the time arrived for the game to start, I went the manager of the visiting team and asked him if would appoint a boy to help chase the foul balls that nt over the wire netting surrounding the field. He ked around for a moment and then picked Angelo. Now chasing foul balls, looking for them in weeds d swamps, is not one of the most pleasant duties to form, especially when you have journeyed a long tance with the desire to hit the balls that someone e could chase. But Angelo took his assignment with-saying a word, and every ball that came his way he nt after and found almost as quickly as it hit the ound. I became as interested in watching Angelo as I in following the ball game. The more balls he found more I marveled at his spirit and ability. I thought myself: "He is a person who has been given an un-asant task to perform and he is doing a grand job." Isn't that the secret of success in life? We are a suc-s if we do whatever we have to do in life with en-ısiasm, with a smile, and to the best of our ability.

In the Bible we read the story of a young man by name of Joseph. You will remember the story—w, because of jealousy, he was thrown into a pit and ne into the hands of some Egyptian slave-traders. ıally he found himself as a servant in the household one of Pharaoh's guards, where he did the com-nest kind of work. He did not like that work, you y be sure, but he did it to the best of his ability. rough it all he was true to his ideals, and although lies of others finally caused him to be imprisoned, continued with the same honesty and faithfulness t he had always shown. After a time, you remember, became a ruler in Egypt of great influence.

Take whatever job has been given you in life and do o the best of your ability and you will never be a lure. "When the great Scorer comes to mark against ır name he will not mark whether you won or lost—how you played the game."

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work of the church. Suppose each man gave one-tenth of his business ability and each woman one-tenth of her personality to the work of the church. Suppose every trained teacher and musician and every man woman with a big heart and the talent of mak friends offered a tenth of their special talents to church's program. It is through such giving that way is opened for God's rule to be extended upon earth.

Suppose that instead of offering mere lip serv we should all earnestly seek that God's will be d through us. Louis XI executed a solemn deed of ow ship conveying the country of Boulogne to the Vi Mary but he reserved for himself all the rever thereof. We have publicly professed complete allegia to Christ and have privately reserved time and and talents for our selfish interests. Let us endeavo to live as to be able to say with the psalmist: " 'L truly I am thy servant, the son of thy handmaid' I am altogether thy possession and thy humble ins ment."

The following dialogue is from *The Prophet*, Gibran: "Then said a rich man, Speak to us of giv And he [the prophet] answered: You give but li when you give of your possessions. It is when you of yourself that you truly give." This same though beautifully expressed in the child's poem by Chris Rossetti:

> What can I give Him, poor as I am?
> If I were a Shepherd I would bring a lamb,
> If I were a Wise Man I would do my part—
> Yet what can I give Him, give my heart.

"Let us hear the conclusion of the whole matt Fear God, and keep his commandments: for this the whole duty of man." We cannot repay God quantity since all that we have is his and he gives m than we can return.

> We give thee but thine own,
> Whate'er the gift may be;
> All that we have is thine alone,
> A trust, O Lord, from thee.

We can repay God by accepting all that he off by using his gifts wisely, and by offering our lives his service.

> Take our lives and let them be
> Consecrated, Lord, to thee;
> Take our hands, and let them move
> At the impulse of thy love. . . .
> Take our silver and our gold,
> Not a mite would we withhold. . . .
> Take our hearts, they are thine own,
> They shall be thy royal throne.

One can never tell what the effect will be when new person comes into one's experience. Christian has been mainly the dropping of a new personal in ence into the chemical composition of men's lives u their formulas have changed. Christ came in. Beli me, he does change the equation! Christ never eli nated the qualities that made Peter Peter and P Paul. Peter's impetuosity and Paul's imperturba drive were still there when Christ got through w

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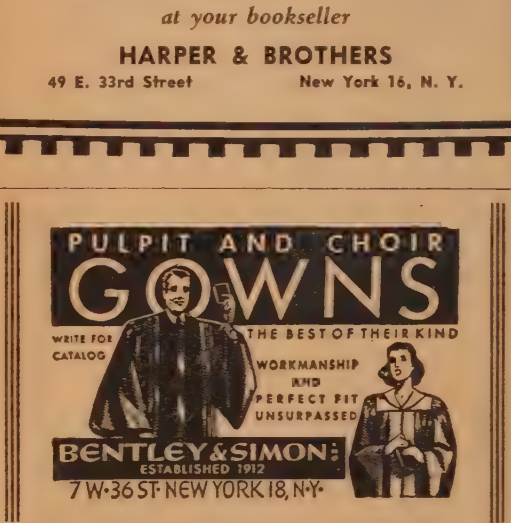

ɔ, but Christ landscaped them. You would have to twice to be quite sure it was the same life.

HARRY EMERSON FOSDICK.

HIS is the church of my dreams: the church of the m heart, of the open mind, of the adventurous it; the church that cares, that heals hurt lives, that forts old people, that challenges youth, that knows livision of culture or class, no frontiers geographical ocial; the church that inquires as well as avers, looks forward as well as backward; the church he Master, the church of the people, high as the ds of Jesus, low as the humblest human; a work- church, a worshiping church, a winsome church; hurch that interprets the truth in terms of truth, inspires courage for this life and hope for the to come; a church for all good men, the Church he Living God. JOHN OXENHAM.

BELIEVE in God, and Immortality, and the Moral w and sundry other traditions of religion. These ditions I regard not as dogmas of theology, but as damentals of faith. They appeared early because n, in ways however crude, groped early towards lity. They have endured because they have stood the of time, been clarified not nullified by reason, and n adorned and glorified by the raptures of the heart in art, poetry and song. All the religion we have is implicit in these ideals. All the chance of human survival that remains is founded in their practice.

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The Ten Commandments of Coherency

By WILBUR C. CHRISTIANS

"THE power of a sermon lies in its structure, not in its decoration," writes Halford E. Luccock in his book, *In The Minister's Workshop.*

This past summer, my senses witnessed several horrible cases of sermonic suicide—instances in which valid and challenging ideas were neutralized because of grave shortcomings in construction. With these nightmares still stirring in the back of my mind, and in the hope of stimulating someone who sins, as do we all, in the area of sermonic coherency, I wish to present what I call "The Ten Commandments of Coherency." We begin with an attitude.

●

(1) *Thou shalt seek to create a coherent sermon.*

The road to the land of coherent sermons starts with an awareness of the need for solid grammatical and logical form. Then it proceeds through persistently seeking this quality in every sermon that is preached.

Many persons who spend considerable time on materials would do well to invest some of it in form. The problem in much modern preaching is not a lack of materials. All the truths and stories one can ever hope to use are in the *New Testament* today. Every kind of human problem to which a pastor might wish to direct his remarks is now in existence in the personal and social relationships that are a part of all of us. The real problem of many men in the pulpit is one of finding a way to put the materials and problems into dynamic form.

Webster refines coherency as "a sticking together, a union of parts, connection or congruity arising from some common principle or relationship, connectedness of thought, consistency."

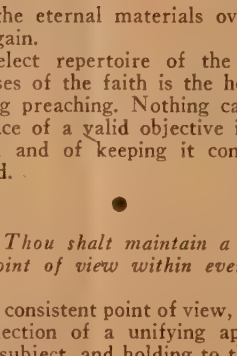
Sermons can have these qualities. Good sermons do! The price, however, is persistent seeking after the things that make such sermons, always holding to the faith that there is power in significant structure. This is the first step in achieving coherency. Then comes the question of objectives.

●

(2) *Thou shalt have a valid objective for each sermon.*

The analysis of many sermons that are structurally weak reveals that the flaw lies frequently in an unworthy, or untrue, or insignificant objective. Look carefully at your own sermon barrel and you will discover a high correlation between effective sermons and valid objectives. Great sermons deal with great themes.

Some pastors find this factor so compelling that they limit their preaching to a relatively small number of objectives, texts and areas of concern which they know by experience are at the heart of the Christian faith—and thus vital truth. Then they depend on their ingenuity in methods to create the impression of freshness as they work the eternal materials over and over again.



W. C. CHRISTIANS

A select repertoire of the major emphases of the faith is the heart of thrilling preaching. Nothing can take the place of a valid objective in each sermon and of keeping it constantly in mind.

●

(3) *Thou shalt maintain a consistent point of view within every sermon.*

By a consistent point of view, I mean the selection of a unifying approach to the subject, and holding to that approach.

Suppose a pastor selects as his subject, "The Great Spiritual Priority." The text is, "Faith is the substance of things hoped for." Obviously, he is going to deal with faith which he believes to be worthy of a priority rating in the lives of his people. As long as he takes up questions that bear a direct relationship to reasons for giving faith priority in our lives, he is maintaining a consistent point of view.

If, however, he works around to the idea that the author of Hebrews was deeply inspired and therefore wrote with unusual profundity, he has committed sermonic hara-kiri. He changed the point of view. In fact has almost changed the sermon, that brings us to the next comm ment.

●

(4) *Thou shalt preach one ser at a time.*

A nationally known editor was plaining recently why his firm had jected four hundred novels in a co for new writers. Among the w nesses he considered most general that most of them failed to tell story that was in them to be told v they rambled around telling little, related tales here and there.

When the sermon wanders, course, the message is injured. M than that, when a sermon leaves main thought, you can be sure the preacher didn't have his mat adequately digested in the first p

Every "valid objective" has so n valid lines of thought and inves tion to follow that any failur choose one of these trails is al failure really to grasp the subjec hand. Unity and relatedness of ideas within a sermon is one of surest ways of determining whe or not one has mastered the area a which he is preaching. Those who trouble at this point will do we give increased attention to plan the structure of each sermon.

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(5) *Thou shalt discover a fi structure for every sermon.*

Every literary work has some of organization. If we do not sciously give it a sound plan, we unconsciously give it an unsound This truth applies equally to the mon.

It should be remembered tha Christian subjects don't fit into hackneyed and outmoded three po From both a literary and a scien point of view, modern congrega demand greater intelligence than of the preachers to which they li Variety and freshness require a stantly changing way of declaring good news that is in Christianity

In analyzing a given subject, it n appear to require a chain type of st ture in which a series of steps n in syllogistic fashion toward a mon conclusion. On the other han might call for the parable approac which the story is first told and applied to definite problems in Still other alternatives have called the "scripture recital serm

"jewel sermon," the "classification non," the "dramatic sermon," and on *ad infinitum*. Nor need anyone pair over the task of inventing new es of structure for any given ma- al. As far as most of us are con- ned, they have all been invented ore our time. Our part is to dis- er and select those existing forms t will best serve our ends.

As the desired structure is selected adapted to the thought at hand, logic of the sermon becomes rer and the next step in the argu- nt more obvious. Such handling of a ject also aids in clarifying the rela- ships between the divisions of the non and the conclusions reached.

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6) *Thou shalt have just those con- ions that come logically out of the or premise in the objective.*

Worshipers who cannot themselves lyze the contents of a sermon can ertheless often detect that some- g is wrong when conclusions ear that have no direct relationship the stated purpose of the sermon. rthermore, these breaches in logic urb the act of worship by injecting ntegrating forces.

f the structure of the sermon is rly outlined, either on paper or in mind, the preacher should have no culty in validating his conclusions. e simplest means is to place the ement of the "valid objective" with ch he started alongside the signifi- t or clue sentence of any given clusion. Given such treatment, dis- ancies will scream if the objective the conclusion are faithfully de- d.

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7) *Thou shalt master the art of r definitions.*

A definition bears the responsibility doing two things: it should posi- ly identify the class to which the ject belongs, and it should dif- ntiate the subject from other mem- s of that class. Failure to function both these capacities is to fail to ne the item in question.

or example, in defining hope, one ld say that hope is an attitude that resses longing and anticipation. The half of the definition indicates hope is in the class known as at- des. To stop there, as many def- ons do, is to confuse and irritate hearer. Unless hope is differenti- l from other attitudes, it hasn't n defined.

The need to define arises at so many nts in every sermon that the acher invests his time well in stering the art. Frequently, the aker is not aware of the fact that is defining a word, a condition, a ing or an action. Whatever the l and method of defining, the nition must still seek to classify and differentiate the phenomena of life.

Nor are all definitions formal statements such as the previous example. We define informally by comparison with contrasting objects, by division into component parts, by repetition of opinions from several points of view, by the elimination of unlikely characteristics, by revealing origin, cause and effect, and, above all, by illustration.

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(8) *Thou shalt use only those illustrations that further the thought of the sermon.*

Every busy pastor, living under pressure, knows the temptation to use a clever yarn to brighten what he fears might be an otherwise dull sermon. As understandable as the allurement might be, it's a decoy. True Christianity needs no irrelevant bracers. It can stand on its own.

Moreover, the use of unrelated illustrations (and especially "jokes") is deadly to coherence. Who cannot recall shuddering on the occasion of an out-of-place "and this reminds me" that the utterer considered humorous? Only those who recognize the building of a sermon to be a genuine art can succeed in the technique of illustration as it is related to coherency in a sermon.

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(9) *Thou shalt use familiar illustrations wherever possible.*

A beginner can easily choose illustrations that are in line with the general thought of the sermon and still fail. A kind, or, perhaps, ignorant worshiper might comment that the parson's sermons are "too involved," or, better yet, "too deep." Whereas there is a possibility of both these charges being true, there is a greater likelihood that the illustrations are less familiar than the subjects being illustrated. This procedure, thrice repeated, produces a vicious circle that no congregation can unravel.

The method of the Master stands out supremely as the way to illustrate profound truth. When he tried to teach, he spoke in terms of the things his congregations knew. In dealing with the Kingdom of God, he explained that it was like a mustard seed, or a hidden treasure, or a pearl of great price. Since his hearers knew those objects, they were able to glean a few insights in the more intricate area of the Kingdom of God.

Basically, the familiar illustration functions as a transition from one category of thought to another. There are, however, other forms of transition.

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(10) *Thou shalt make careful transitions between the divisions of each sermon.*

The most common type of transition is the connecting link between any two parts of a composition. Presumably, each sermon has a valid objective and a structure that is sound. The finished touch, however, will be missing unless the related parts are logically and obviously tied together.

A major function of such a transition is to increase congregational facility in following the line of thought that is being presented. In addition to this value, a genuinely integrated sermon is a source of strength in and of itself. Since it relates hitherto unrelated ideas that belong together in the people's minds, it makes the worshipers feel well—and secure.

Further, a sermon that is carefully and logically bound together has a type of beauty all its own, for wholeness, balance, clarity and strength are contributing factors in the creation of beauty.

In concluding this section on transitions, one hesitates to say much about the common transitional words such as therefore, consequently, thus, and so on. They are superficial aids often found in places where there is no correlation between what is before them and what follows.

Of far greater importance are the appropriate emotional transitions, the structural progressions of thought, and the general fact of relatedness that accompany work that is faithful to the truth. Such transitions move the heart as well as the mind.

Finally, these are "The Ten Commandments of Coherency." If followed, they will strengthen sermons and increase the joy of the one who brings them.

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The Pulpit

407 S. Dearborn St., Chicago 5

☆ WHO'S WHO IN THIS ISSUE ☆

REV. C. OSCAR JOHNSON *was named president* of the Baptist World Alliance at its congress held in Copenhagen last July. Dr. Johnson has ministered at the Third Baptist Church in St. Louis since 1931. Earlier pastorates were in Los Angeles, Calif., Campbellsburg, Ky., and Tacoma, Wash.

Rev. A. GORDON NASBY *has ministered to* churches in Milwaukee and Madison, Wis., and is now pastor of the Edison Park Lutheran Church, Chicago. He received his later education at St. Olaf College, Northfield, Minn., the Lutheran Theological Seminary, St. Paul, Minn., and at the Independent Seminary in Oslo, Norway.

*After holding a number of pastorates in Mis*souri and Illinois, Bishop JOHN S. STAMM was professor of systematic theology in the Evangelical Theological Seminary from 1919 to 1927. He was elected a bishop of the Evangelical Church in 1926, and was continuously re-elected; he is now senior bishop and president of the Board of Bishops of the Evangelical United Brethren Church. He was president of the Evangelical School of Theology, 1935-41.

*Receiving his B.D. degree from Union Theo*logical Seminary in 1941, Rev. IRA W. LANGSTON was called to the ministry of Central Christian Chu (now Park Avenue Christian Church) in New Y City. He is an alternate member of the American C mittee for the World Council of Churches and a m ber of the Committee on Education and Promotion the American committee of the council. He also se on a number of commissions of the Federal Council Churches.

Rev. DONALD MCGARRAH *went to Mt. W* ington Presbyterian Church in Pittsburgh last Ma following a pastorate in Worcester, Mass., and t double rural charges in Butler and Mercer counties Pennsylvania. He received his education at Swarthm and Wooster colleges, the University of Pennsylva and at Western Theological Seminary in Pittsbu and Union Seminary in New York. He is a son of R A. F. McGarrah, known interdenominationally for service to churches in financial planning.

Rev. CLARENCE SEIDENSPINNER *is minister* the First Methodist Church, Racine, Wis.

Rev. WILBUR C. CHRISTIANS *is minister of* Baptist Church in La Grange, Ill., a suburb of Chica

Rev. R. C. LANKLER *is minister of the F* Presbyterian Church, Cortland, N. Y.

TITLES AND TEXTS ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

MILTON H. KEENE, Christ Methodist, Chesterton, Md. "When Religion Moves In." Jer. 31:33—"And I will put my law in their inward parts. . . ."

KARL M. CHWOROWSKY, Flatbush Unitarian, Brooklyn, N. Y. "That They May All Be One." John 17:21—"That they may all be one . . . so that the world may believe that thou hast sent me." Eph. 4:25—"We are members one of another."

GASTON FOOTE, Grace Methodist, Dayton, O. "The Paradox of Power." Zech. 4:6—"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

T. E. RODD, Methodist, Otsego, O. "Crippled Christians." I Kings 18:21—"How long are you going to limp upon two diverse opinions? If the Lord be God, follow him, but if the Baal, follow him."

D. W. CHARLTON, Mt. Olivet Methodist, Manteo, N. C. "Doom or Destiny." Ex. 14:12, 15—"Let us alone that we may serve the Egyptians. . . . And the Lord said unto Moses, Speak unto the children of Israel that they forward." Heb. 11:27—"By faith Moses forsook Egy not fearing the wrath of the king: for he endured seeing him who is invisible."

WAYNE W. WITTE, First Presbyterian, Englishtown, J. "The Chief End of Man." Jer. 9:24—"But let h that glorieth in this, that he understandeth and know me, that I am the Lord."

EDWARD J. VORBA, Mason City, Ia. "The Gospel for Age of Doubt." Matt. 14:31b—"O man of little fa why did you doubt?"

HAROLD T. JANES, First Central Congregational, Oma Neb. "Treasure in Earthen Vessels." I Cor. 4:7—"W have this treasure in earthen vessels, that the excelle of the power may be of God, and not of us."

FRANK L. BROWN, First Methodist, Ada, O. "Silhouet of God." Psa. 36: 5-6—"Thy loving kindness, O Lo is in the heavens, thy faithfulness reacheth unto skies, thy righteousness is like the mountains of G thy judgments are a great deep."

PAUL MORRISON, Trinity Methodist, Highland Park (D troit), Mich. "Our Debt to Heretics." Acts 24:14 "But this I confess unto you, that after the way wh they call heresy so worship I the God of my fathers."

HAROLD BLAKE WALKER, First Presbyterian, Oklaho City, Okla. "One-Man Revolution." II Cor. 5:17—" a man be in Christ, he is a new creation: old things a passed away; behold, all things are become new."

JOHN ATWOOD, Methodist, Artesia, Cal. "When Vo Become Loyalties." II Chron. 29:31—"As many were of a willing heart brought offerings."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

THE EDITOR'S PAGE

The Event of the Month

THE Monroe Doctrine is no longer a unilateral policy of the United States. It is now an established policy of the Western Hemisphere. This roadening of its basis was achieved at the conference f Latin American republics and our own republic held at Petropolis, a city suburb of Rio de Janeiro in Brazil. The treaty signed there in August closes a long era of suspicion directed toward the "colossus of the north" and opens new era of friendly relations in this hemisphere. So nportant was this event that the foreign secretaries f all the nations involved were present to take part i it. Our own secretary of state, General Marshall, nd the chairman of our Senate foreign relations committee, Mr. Vandenberg, were the leading participants i the negotiations, and President Truman himself ew to Rio to address the conference after the treaty as signed. When we review the long history of tense elations among the Latin American nations themelves, and their collective suspicion of North American imperialistic motives, the achievement of a common esponsibility for the peace and defense of these two ontinents stands out as the one reassuring event of his postwar period. What assurances, by way of trade rrangements or promises for arming our neighbors, ay have been given in extra-treaty understandings, not known. But the fact that a reasonable treaty of his kind could actually be negotiated, shines like a eacon of hope amid the chaos of the rest of the world. rue, Canada is not a signatory. Her inhibitions, however, are not unfriendly, but arise from her relations ithin the British commonwealth of nations. Her ioral support is not in doubt.

The Treaty of Rio de Janeiro

The Book of the Month

N APPROACH TO THE TEACHING OF JESUS. *By Ernest Cadman Colwell. Abingdon-Cokesbury, $1.25.*

ONE THING I have learned over many years of Bible study is that I shall never get to the end of my study of the teaching of Jesus. The depth, he many-sidedness and the richness of his mind seem exhaustible. When I think I have now at last reached final understanding, along comes some scholar with a esh "approach" who sets the teaching in a new light, rrecting some errors in my conception and opening meanings which I had not hitherto perceived. Such experience I have just had in reading this book by resident Colwell. I confess that I was a bit resentful hen they took this brilliant scholar from his prossorship of New Testament and made him president the University of Chicago. His new book, however, akes me feel somewhat reconciled, for it tells me that he professor has not been wholly submerged under the heavy administrative duties of the president. It is a short book, but its fresh and penetrating insights arrest you; and the rugged, forthright style not only expresses the earnest conviction of the author but evokes an answering conviction in the reader. Jesus is shown to be no "mild and gentle" personality. His words blaze forth with "a tremendous vigor, an exuberant vitality." They have "the rugged fiber of the cypress tree and the jagged edge of the cross-cut saw." "Explosive as hand grenades, they are tossed into the crowds that listen." Those who tone down his teaching to make it respectable, conventional, emasculate it. One can see why they crucified him! Why the "good people" were wroth at him and why the nondescript common people heard him gladly.

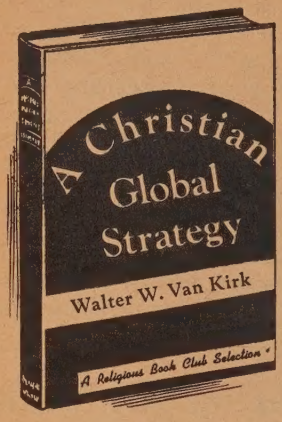
A Thought for the Month

LIKE MEN, God has both a character and a reputation. Seers and philosophers have been concerned to discover the character of God—just what kind of being he is. But God's power among men depends partly upon his having a good reputation. The Scriptures reveal him as jealous of his good name. "For his name's sake" is a frequent expression of psalmist and prophet. God is ever striving to build up a good name for himself among men. He has entrusted his reputation not to a few great thinkers but to each of us, no matter how humble we may be. Most of us believe in God because we believe in certain people who believe in God and whose faith is expressed in such loyalty to him that they enhance God's reputation. There is something contagious about faith. It proceeds not always from our direct private experience of God, but from person to person. More than we realize, our faith in God is mediated by someone else's faith. Our fathers and mothers, every man of Christian integrity in our circle of friends, our minister, every great soul like Lincoln, and all the unnumbered good who touch our lives either directly or through history or literature—all these leave in our souls a deposit of their own faith. When a man in whose goodness and fidelity we have believed goes wrong, his fall seems to carry an appreciable portion of our own faith with him. He hurts God's reputation. He makes it more difficult for us to believe in God. Think how marvelously Jesus enhanced God's reputation! For uncounted millions he has made it possible to trust the heavenly Father, despite so many doubts that arise from circumstances and events that seem to belie our faith. So long as we keep seeing him who was faithful even unto death, we ourselves cannot be utterly without faith in the God he so utterly trusted.

On Giving God a Good Reputation

Charles Clayton Morrison

Toward the building of a Christian world



A Christian Global Strategy

By WALTER W. VAN KIRK

Points out the changes which must be made if Christians of today are to meet the challenges of a global age. *Religious Book Club.*

Shows that Christianity has a war on its hands—against an entrenched secularism. *Journal of Religious Education.*

We must adapt our antiquated thoughts and habits to the requirements of 'one world'—or perish! *Federal Council Bulletin.*

Pleads eloquently for world-minded thinking and planning. *Cincinnati Enquirer.*

Speaks convincingly to this atomic age. *The Chronicle.* **$2.00**

The New Leviathan

By PAUL HUTCHINSON

Sees 'Leviathan', the modern State, taking over the rule of the world, even threatening the church. Only an awakened Christianity can stem the tide.

The Number One task of our generation, the achievement of world community, is here persuasively delineated. *The Living Church.*

Should be read by all who think seriously about the status of the church in modern society. *Journal of Bible and Religion.*

Calls to a holy crusade for a great new free world. *Christian-Evangelist.*

Straight, clear, powerful thinking. *Pulpit Book Club.* **$2.00**

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